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THEOSOPHY

VOL. 66, NO. 1 NOVEMBER, 1977

With the awakening of the reasoning consciousness, which must occur sooner or later in every man, he becomes conscious of the gulf between the animal and the human life; he realizes this more and more fully, till at last—on the highest plane of consciousness—the fundamental contradiction of life is recognised as only an apparent *contradiction, pertaining solely to the sphere of animal existence, and the meaning of life, after which the personal man seeks in vain, is at last discovered.*

—H. P. BLAVATSKY

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E.A.Poe

THE THEOSOPHY COMPANY

OBJECTS OF THE THEOSOPHICAL MOVEMENT

I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

THEOSOPHY was established as a monthly publication in November, 1912, by Robert Crosbie. It is devoted to the Objects of the Theosophical Movement. The publisher is The Theosophy Company, of Los Angeles, California, U.S.A., an incorporated association legally empowered to receive donations and bequests in furtherance of these Objects, which are repeated in its charter. THEOSOPHY is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles therein.

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THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

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Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.

—*Voice of the Silence*

THEOSOPHY

VOLUME 66 NOVEMBER, 1977 NUMBER 1

THE NEW CYCLE

[This article by H. P. Blavatsky appeared in the first issue of the French magazine, *La Revue Theosophique,* dated March 21, 1889. It is here presented in English translation of the original French.]

WE cannot inaugurate this first issue of an official and strictly Theosophical Magazine without giving our readers some information that seems essential to us.

Indeed, the ideas held to this day with regard to the Theosophical Society in India, as it has been called, are so vague and so varied, that even many of our members entertain very erroneous views concerning it. Nothing could show more convincingly the necessity of making well known the goals we pursue in a Magazine devoted exclusively to Theosophy. Also, before asking our readers to become interested in it, or even to take up its study, they need to be given some preliminary explanations.

What is Theosophy? Why use this pretentious name, we are asked at the outset. When we answer that Theosophy is Divine Wisdom, or the Wisdom of the Gods (*Theo-Sophia*), rather than that of a God, a still more extraordinary objection is raised: "Then, are you not Buddhists? Yet we know that the Buddhists believe neither in *a,* nor several Gods. . . ."

Nothing could be more correct. But, in the first place, we are no more Buddhists than we are Christians, Mussulmans, Jews, Zoroastrians or Brahmins. Furthermore, concerning the question of Gods: we hold to the esoteric method of the *Hyponia* taught by Ammonius Saccas—*i.e.*, to the occult meaning of the term.

Did not Aristotle say: "The Divine Essence permeating nature and diffused throughout the entire Universe (which is infinite), that which the *hoi polloi* call Gods, is simply . . . the first principles"—in other words, the creative intelligent forces of Nature. From the fact that Buddhist philosophers admit and know of the nature of these forces as well as anybody, it does not follow that the Society—as a Society—is therefore Buddhist. The Society, in its capacity as an abstract corporation, believes in nothing, accepts nothing, teaches nothing. The Society *per se* cannot and must not have any religion, for it contains all religions. Cults are, after all, but external vehicles, more or less material forms and containing more or less of the essence of the One and Universal Truth. In its essential nature Theosophy is the spiritual as well as the physical science of this Truth—the very essence of deistic and philosophical research. As visible representative of the universal Truth, since it contains all religions and philosophies, and since each of them contains in its turn a portion of this Truth—the Society could not be sectarian, have preferences, or be any more partial than, say, an anthropological or geographic society. Do the latter care to what religion their explorers belong, so long as each of their members bravely carries out his duty?

Now, if we are asked, as has been done already so many times, whether we are deists or atheists, spiritualists or materialists, idealists or positivists, royalists, republicans, or socialists, we can only answer that each of these opinions is represented in the Society. I have but to repeat what I said just ten years ago in a lead article in the *Theosophist,* to show how much that which the general public thinks of us is different from what we really are. Our Society has been accused from time to time of the most baroque and contradictory misdeeds, and has been charged with motives and ideas that it has never had. What has not been said of us! One day we were an association of ignoramuses, believers in miracles; the next day, we were declared to be thaumaturgists; our aim was secret and entirely political, it was said in the morning—that we were Carbonari and dangerous Nihilists; then, in the evening, we were found to be spies salaried by autocratic and monarchic Russia. At other times, without any transition, we were believed to be Jesuits seeking to ruin French Spiritism. American Positivists saw in us religious fanatics, while the clergy of all nations denounced us as emissaries of Satan etc., etc. . . .

Finally, our good critics with impartial urbanity divided all theosophists into two categories: *charlatans* and *dupes*. . . .

Well, men slander only those they hate or "fear." Why should we be hated? As to fearing us, who can say? Truth is not always welcome and, perhaps, we utter too many *real* truths! Yet, since the day our Society was founded in the United States, fourteen years ago, our teachings have received wholly uphoped-for attention. The original program had to be enlarged, and the territory of our researches and combined explorations now extends towards unlimited horizons. This expansion was made necessary by the ever growing number of our members, a number still increasing daily; the diversity of their races and their religions requiring ever deeper studies on our part. However, although our program was enlarged, nothing was changed as to the three main objects, except, alas, with regard to the one dearest to our heart, the first, that is: Universal Brotherhood without distinction of race, color or creed. Notwithstanding all our efforts, this object has almost always been ignored, or has remained a dead letter, in India especially, thanks to the innate superciliousness and national pride of the English. Except for that, the other two objects, that is to say, the study of Oriental religions, especially of the ancient Vedic and Buddhistic scriptures, and our researches into the latent powers of man, have been pursued with a zeal that has received its reward.

Since 1876 we have been compelled to deviate more and more from the main highway of general principles, originally laid down, and to take ever widening subsidiary paths. Thus in order to satisfy all Theosophists, and to follow the evolution of all religions, we have been forced to travel clear around the globe, beginning our pilgrimage at the dawn of the cycle of nascent humanity. These researches have resulted in a synthesis which has just been sketched in *The Secret Doctrine*, certain portions of which will be translated in this Magazine. The doctrine is barely outlined in our volumes; and yet the mysteries unveiled therein concerning the beliefs of the prehistoric peoples, cosmogenesis and anthropology, had never been divulged until now. Certain of its dogmas and theories are in conflict with scientific theories, especially with those of Darwin; yet they explain and throw light on what to this day had remained incomprehensible; and fill more than one gap, left open, *nolens volens*, by official science. But we

had to present all these doctrines, such as they are, or never to broach the subject at all. He who is frightened by these infinite prospects and would seek to reduce them by using the shortcuts and the "flying bridges" artificially constructed by modern science over its thousand and one gaps, will do better not to enter the Thermopylae of archaic science.

Such has been one of the results our Society has achieved; a poor one, perhaps, but one that will certainly be followed by further revelations, exoteric or purely esoteric. If we speak thereof it is to prove that we do not preach any religion in particular, leaving each member utterly free to follow his own particular belief. The prime object of our organization, of which we strive to make a real brotherhood, is fully expressed in the motto of the Theosophical Society and of all its organs: "There is no Religion higher than Truth." Hence, as an impersonal Society, we must welcome Truth wherever it may be found, without partiality for any one belief as against another. This leads directly to a quite logical deduction: if we acclaim and welcome with open arms every earnest seeker after truth, it follows that there is no place in our ranks for the ardent sectarian, for the bigot, or for the hypocrite surrounded by a "Chinese wall" of dogmas, each stone of which bears the inscription: "No one may pass here." What, indeed, could be the position in our midst of a fanatic whose religion forbids all research, and does not admit the free use of reason—when the original concept, the very root from which grows the beautiful plant that we call Theosophy, is free and complete research into all the mysteries, natural, divine, or human!

Except for this restriction, the Society invites everyone to participate in its investigations and discoveries. Whoever feels his heart beating in unison with the great heart of humanity, whoever feels his interests at one with those who are poorer and less fortunate than himself; whoever, man or woman, is ever ready to lend a helping hand to those who suffer, whoever is fully conscious of the real meaning of "Egoism," is a Theosophist by birth and by right. He can always be sure of finding sympathetic hearts amongst us. Our Society is in fact a small, special humanity, where, as among mankind at large, one may always find his counterpart.

If it is objected that in it the atheist rubs elbows with the deist,

and the materialist with the idealist, we answer: "What of it?" If an individual is a materialist, that is, discerns in matter an infinite potency for the creation, or rather for the evolution of all terrestrial life; or else a spiritualist endowed with a spiritual perception the other one does not have, why should this prevent one or the other from being a good Theosophist? Besides, those who worship a Personal God or Divine Substance are far more materialistic than the Pantheists who reject the idea of a carnalized God but who perceive the divine essence in each atom. The whole world knows that Buddhism recognizes neither a God nor Gods. And yet the Arhat, for whom each atom of dust is as full of *Swabhavat* (plastic substance, eternal and intelligent, though impersonal) as he is himself, and who tries to assimilate this *Swabhavat* by identifying himself with the All in order to reach Nirvana, must in order to reach it follow the same Path of sorrows, of renunciation, of good works and of altruism, and has to lead as saintly a life, although less selfish in motive, as the beatified Christian. What matters the passing form if the goal pursued is the same Eternal Essence, whether that Essence appear to human perception under the guise of a Substance, of an immaterial Breath, or of a No-thing! Let us admit the PRESENCE, whether called Personal God or Universal Substance, and let us admit a *cause*, since we all see effects. But these effects being the same for the Buddhist atheist as for the Christian deist, and the cause being as inscrutable for the one as for the other, why should we waste our time pursuing an illusive shadow? In the final analysis, the greatest of materialists, as well as the most transcendental of philosophers, admits the omnipresence of an impalpable Proteus, omnipotent in its ubiquity throughout all kingdoms of nature, including man—a Proteus indivisible in its essence, without form and yet manifesting itself in all forms, which is here, there, everywhere and nowhere, which is the All and the Nothing, which is all things and always One, Universal Essence which binds, limits and contains everything, and which everything contains. What theologian can go beyond that? It is enough to recognize these verities to be a Theosophist; for such a confession amounts to admitting that not only humanity—even though consisting of thousands of races—but all that lives and vegetates, all that in one word is, is made up of the same essence and substance, is animated by the same spirit, and that, therefore, there is solidar-

ity throughout nature, on the physical as well as on the moral plane.

We have already said in the *Theosophist*: "Born in the United States of America, the Theosophical Society was constituted on the model of its mother country. The latter, as we know, omits the name of God from its constitution, lest, said the Fathers of the Republic, this word someday afford the pretext for a State religion; for they wanted to grant absolute equality in its laws to all religions so that all would support the State and all in their turn would be protected."

The Theosophical Society was established on this beautiful model.

As of today its one hundred seventy-three [173] branches are grouped into several Sections. In India these sections are self-governing and self-supporting; outside of India there are two large Sections, one in America, and the other one in England (American Section and British Section). Thus each branch as well as each member, having the right to profess the religion and to study the sciences or philosophies it or he prefers, provided that the whole remains united by bonds of solidarity and fraternity —our Society may be truly called the "Republic of Conscience."

While being free to engage in those intellectual pursuits that please him the most, each member of our Society must, however, give some reason for belonging to it, which means that each member must do his own chosen part, however small it may be, by way of mental work or otherwise, for the good of all. If he does not work for others, he has no reason for being a Theosophist. All of us must work for the liberation of human thought, for the elimination of selfish and sectarian superstitions, and for the discovery of all the truths that are within the reach of the human mind. This goal cannot be attained with greater certainty than through the culture of solidarity on the plane of mental work. No honest worker, no serious seeker, has ever returned therefrom empty-handed; and there are hardly any men or women, however busy they may be thought to be, unable to lay their moral or pecuniary mite on the altar of Truth. Henceforth it will be the duty of the Presidents of branches and Sections to see to it that there be no such drones who do nothing but buzz in the Theosophical beehive.

One further word. How many times have not the two founders

of the Theosophical Society been accused of ambition and autocracy! How many times have they not been reproached with a pretended desire to impose their will on other members! Nothing could be more unjust. The founders of the Society have always been the first and humblest servants of their co-workers and colleagues; always showing themselves ready to help others with the feeble lights at their disposal, and to support them in the fight against the egoists, the indifferent and the sectarians; for such is the first battle for which everyone must be prepared who enters our Society, so little understood by the general public. Besides, the reports published after each Annual Convention are there to prove this. At our last convention, held in Madras, in December 1888, important reforms were proposed and adopted. Anything resembling a financial obligation was discontinued, even the payment of 25 francs for the cost of a diploma having been abolished. Hereafter members will be free to donate what they wish, if their heart is set on helping and supporting the Society, or, not to give anything.

Under these conditions, and at this moment of Theosophical history, it is easy to understand the goal of a Magazine devoted exclusively to the spread of our ideas. In it we would like to be able to open up new intellectual horizons, to trace unexplored paths leading to the amelioration of humankind; to offer words of comfort to all the disinherited of the earth who suffer from a spiritual void, or from an absence of material goods. We invite all noble-hearted persons who would respond to this appeal to join us in this humanitarian work.

Every contributor, whether a member of our Society or merely in sympathy with it, can help us to make of this Magazine the only organ of true Theosophy in France. We are now facing all the glorious possibilities of the future. Once again the hour has struck for the great periodical return of the rising tide of mystic thought in Europe. We are surrounded on all sides by the ocean of universal science—the science of life eternal—bringing in its waters the buried and long forgotten treasures of vanished generations, treasures still unknown to the modern civilized races. The powerful current rising from the submarine abysses, from the depths where lie the learning and arts engulfed with the antediluvian Giants—demi-gods, though mortals hardly yet formed; this current blows us in the face, murmuring: "That which was,

still is; that which is forgotten, buried for æons in the depths of jurassic strata, may once again reappear on the surface. Prepare yourselves."

Happy those who understand the language of the elements. But, where are those heading to whom the word element conveys no other meaning than the one given to it by materialistic physics and chemistry? Will the great waters carry them toward familiar shores when they will have been swept off their feet in the oncoming flood? Will they be carried toward the summit of a new Ararat, toward the heights where are light and sun and a safe spot to stand on, or toward a bottomless abyss that will engulf them as soon as they attempt to fight against the irresistible waves of a new element?

Let us prepare, and let us study Truth in all its aspects, trying not to ignore any of them, if we do not wish, when the hour will have struck, to fall into the abyss of the unknown. It is useless to rely on chance, and to await the approaching intellectual and psychic crisis with indifference if not with total incredulity, saying to oneself that if worse comes to worst, the tide will carry us quite naturally to the shore; for there is a strong likelihood of the tide stranding but a corpse! The battle will be fierce, in any case, between brutal materialism and blind fanaticism on the one hand, and on the other philosophy and mysticism—that more or less thick veil of the Eternal Truth.

It is not materialism that will have the upper hand. Everyone fanatically clinging to an idea isolating him from the universal axiom—"There is no Religion higher than Truth"—will find himself separated like a rotten plank from the new ark called Humanity. Tossed by the waves, chased by the winds, buffeted by this element so terrible because unknown, he will soon find himself swallowed up.

Yes, thus it must be, and it cannot be otherwise when the flame of modern materialism, artificial and cold, will be extinguished for lack of fuel. Those who cannot conceive of a spiritual Ego, of a living Soul, and of an eternal Spirit, within their material shell (which owes its illusory life only to these *principles*); those for whom the great wave of hope in a life beyond the grave is a bitter draught, the symbol of an unknown quantity, or else the subject of a belief *sui generis*, the result of mediumistic or theological hallucinations—those will do well to be prepared for the

keenest of disappointments the future could have in store for them. For, from the depths of the muddy black waters of matter, hiding from them on all sides the horizons of the great beyond, a mystic force is rising towards the closing years of this century. A mere touch, at the most, until now, but a *superhuman* touch, "supernatural" only for the superstitious and the ignorant. The Spirit of Truth is at this moment moving upon the face of these black waters, and, separating them, forces them to yield their spiritual treasures. This spirit is a force that cannot be either checked or stopped. Those who recognize it and feel that this is the supreme moment of their salvation, will be carried by it beyond the illusions of the great astral serpent. The bliss they will experience will be so sharp and so keen that were they not in spirit detached from their bodies of flesh, this beatitude would wound them like a sharpened blade. It is not pleasure that they will feel, but a bliss which is a foretaste of the wisdom of the gods, of the knowledge of good and evil, and of the fruits of the Tree of Life.

But whether the man of today be a fanatic, a skeptic, or a mystic, he must realize that it is fruitless to struggle against these two moral forces now unleashed and engaged in a fight to the finish. He is at the mercy of these two adversaries and there is no intermediary power capable of protecting him. It is but a matter of choice: to let oneself be carried away naturally and without struggle by the flood of unfolding mysticism, or else to struggle and react against the stresses of the moral and psychic evolution and to feel oneself swallowed up in the Maelstrom of the new tide. At this very time the whole world with its centers of great intellect and of human culture, with its political, literary, artistic and commercial centers, is in turmoil, everything is tottering, falling apart, and now tending to re-form. It is useless to blind oneself to this, useless to hope one will be able to remain neutral between these two warring forces; one can only be crushed, or has to choose between them. The man who thinks he has chosen freedom and who nevertheless remains submerged in this seething and foaming cauldron of filth called social life, utters the most terrible lie to his Divine Self; a lie that will blind this Self through its long series of future incarnations. All of you who waver on the path of Theosophy and of the occult sciences, who tremble on the golden threshold of Truth, the only Truth still

open to you, since all the others have failed, one after the other—look the Great Reality now offering itself to you straight in the face. These words are for the mystically inclined only, for them alone they will be of some importance; for those who have already made their choice they will prove vain and useless. But you Occultists, Kabalists and Theosophists, you know well that a word as old as the world, though new to you, has been sounded at the beginning of this cycle, and lies potentially, although not articulate for those others, in the sum of the ciphers of the year 1889; you know that a note, never before heard by the men of the present era, has just been sounded, and that a new kind of thought has arisen, fostered by the evolutionary forces. This thought differs from all that has ever been produced in the 19th Century; yet it is identical with what was the keynote and the keystone of every century, especially the last one: "Absolute Freedom of Human Thought."

Why try to kill, to suppress, that which cannot be destroyed? Why fight when one has no other choice than either to allow oneself to be lifted up to heaven on the crest of the spiritual tide, beyond stars and universes, or to be swallowed in the gaping abyss of the ocean of matter? Vain are your efforts to plumb the unsoundable in search of the roots of that matter so glorified in our century; for these roots grow in Spirit and in the Absolute, and do not exist, though being eternal. This continuous contact with flesh, blood, and bones, with the illusion of differentiated matter only blinds you; and the more you advance in the realm of chemical and impalpable atoms the more will you become convinced that they exist only in your imagination. Do you believe that you will really discover all truths and all the realities of being there? But, death stands at the door of all of us, ready to close it on the soul of the beloved escaping from its prison, on that soul which alone gave reality to the body; and is love eternal to be likened to the molecules of that matter which changes and disappears?

But perhaps you are indifferent to all this; if so, of what importance to you are the love and the souls of those whom you loved, since you do not believe in these souls? Be it so. Your choice is already made. You have entered the path that crosses but the arid wastes of matter. You have doomed yourself to vegetate there through a long series of lives, content henceforth with

feverish hallucinations instead of spiritual perceptions, with passions instead of love, with the rind instead of the fruit.

But you, friends and readers, who aspire to something more than the life of the squirrel in its ceaselessly revolving wheel; you who are not satisfied with the cauldron which is ever boiling without producing anything, you who do not mistake hollow echoes as old as the world for the divine voice of Truth, prepare yourselves for a future that few of you have dreamed of unless you have already set your feet upon the Path. For you have chosen a way which, in the beginning lined with thorns, will soon widen, and lead you straight to the Divine Truth. You are free to doubt at first; free not to accept on someone's word what is taught concerning the source and the cause of this Truth, but you can always listen to what the voice is saying, you can always watch the effects produced by the creative force which emerges from the depths of the unknown. The arid soil upon which our present generations are moving at the close of this age of spiritual starvation and material satiety, is in need of a sign, of a rainbow—symbol of hope—above its horizon. For, of all past centuries, the nineteenth is the most criminal. It is criminal in its fearful selfishness, in its scepticism that scoffs at the mere idea of something beyond matter; in its idiotic indifference to all that is not the personal "I"—far more so than any of the centuries of barbaric ignorance and intellectual darkness. Our century must be saved from itself before its last hour strikes. Now is the time for action by all who see the sterility and foolishness of an existence blinded by materialism and so ferociously indifferent to the fate of others. It is for them to devote their best energies, all their courage and all their efforts to bring about an intellectual reform. This reform cannot be accomplished except through Theosophy, and, let us say it, Occultism, or the Wisdom of the East. Many are the paths leading to it, but Wisdom is forever one. Artists foresee it, those who suffer dream of it, the pure in spirit know it. Those who work for others cannot remain blind before its reality even though they do not always know it by name. It is only the light-headed and empty-minded, the selfish and vain drones deafened by the sound of their own buzzing who can ignore this high ideal. They will live until life itself becomes an unbearable burden to them.

Let it be known, however, that these pages are not written for

the masses. They are neither a call for reform nor an effort to win over to our views those who are happy in life. They are addressed only to those who are ready to understand them, to those who suffer, to those who are thirsty and hungry for any reality in this world of shifting shadows. And why should those not have enough courage to give up their frivolous ways of life, above all their pleasures and even some of their business interests, unless the care of these interests is a duty owed to their families or to others? No one is so busy or so poor that he cannot be inspired by a noble ideal to follow. Why hesitate to blaze a trail toward that ideal through all obstacles, all hindrances, all the daily considerations of social life, and to advance boldly until it is reached? Ah! those who would make this effort would soon find that the "narrow gate" and "the thorny path" lead to spacious valleys with unlimited horizons, to a state without death, for one rebecomes a God! It is true that the first requisites for getting there are absolute unselfishness and unlimited devotion to the interests of others, and complete indifference as to the world and its opinions. To take the first step on this ideal path requires a perfectly pure motive; no frivolous thought must be allowed to divert our eyes from the goal; no hesitation, no doubt must fetter our feet. Yet, there are men and women perfectly capable of all this, and whose only desire is to live under the aegis of their Divine Nature. Let these, at least, have the courage to live this life and not to hide it from the sight of others! No one's opinion could ever be above the rulings of our own conscience, so, let that conscience, arrived at its highest development, be our guide in all our common daily tasks. As to our inner life, let us concentrate all our attention on our chosen Ideal, and let us ever look *beyond* without ever casting a glance at the mud at our feet. . . .

Those capable of such an effort are true Theosophists; all others are but members more or less indifferent, and quite often useless.

H. P. BLAVATSKY

THEOSOPHICAL GLEANINGS

NOTES ON THE "SECRET DOCTRINE"

VII

IT is hard to realize in thought the vast periods comprised in the rise, maturity, and decay of each of the Root-Races of our globe; hard to realize the slowness with which each Race quitted the stage it has occupied so long. Even today, as we have seen, there linger on the earth a few far-off direct descendants of the Third Root-Race; even today there are among us some few of the Atlantean stock that have not been fused into the Fifth Race. The "destruction of Atlantis"—as it is termed—due to "successive disturbances in the axial rotation" of the earth, lasted 200,000 years; the final remnant, Plato's famous island, disappearing within modern times.

We have seen the Lemuro-Atlantean Race differentiating on the Atlantic prolongation of Lemuria, and slowly, very slowly, emerged the vast continent, the Fourth, "bridging the ocean between America and Europe" (vol. i, p. 790). A mass of scientific evidence proving the existence of this Continent is given in the "Secret Doctrine." (vol. ii, pp. 790, *et seq.*) So many lines of evidence converge that it is easy to see that science will soon be quite indignant with the ignorance of any who deny that this continent once stretched where now the waves of the Atlantic roll. To us, who are Theosophists, the special interest of Atlantean man lies in the fact that he stands as the apotheosis of matter, the most material of human incarnations: that it was in those days that "the heaviest Karma of our Fifth Race was generated": that the third eye ceased to function as physical and psychic passions overpowered the spiritual: that Humanity, reaching its full physical development in these, at the middle-point of the Atlantean period "the door was shut," and no fresh Monads, thenceforward, incarnated on our globe (see vol. ii, pp. 302, 303). The Atlanteans, "the first progeny of semi-divine man after his separation into sexes" (vol. ii, p. 273), were in all external characteristics men as we know them now, save that they were gigantic in comparison with their Fifth Race descendants, passing along the same

NOTE.—This article is part of a series reprinted from volumes 6 and 7 of *Lucifer*.

road as has been travelled by all plants and animals, the huge primeval organisms being now represented by comparatively diminutive types. Born of the less spiritual of the Third Race, the Fourth started on its career under unfavorable conditions. "Endowed with divine powers, and feeling in himself his *Inner* God, each [man of the Third Race] felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light.' Those who fell victims to their lower natures became the slaves of Matter. From 'Sons of Light and Wisdom' they ended by becoming the 'Sons of Darkness.' They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans" (vol. ii, p. 272). But these Atlanteans themselves degenerated as the centuries rolled on. From their earliest tribes, we are told, they separated "into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists; and those who offered fanatical worship to the Spirits of the Earth, the dark, Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, 'the mighty men of renown in those days' (*Gen.* vi); who became with the Fifth Race the *Kabirim*, Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races" (vol. ii, pp. 273, 274). Hence the title acquired by the later Atlanteans, belonging to this "unrighteous race," of "the wicked"; in the Commentaries Atlantis is spoken of as "the abode of the wicked" (vol. ii, p. 401), and the Atlanteans "of the shadow" become the typical Black Magicians, the sorcerers, who were finally destroyed with the land they cursed.

The Atlantean is the type of intellect without spirituality, of terrestrial wisdom, of the triumph of Kama-Manas. He is the analogue of the Humanity of the Fourth Round, as described by a master: "Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race, language is perfected and knowledge increases. At this halfway point of the

Fourth Round (as of the Fourth Root, or Atlantean race) humanity passes the axial point of the minor Manvantaric cycle . . . the world teeming with the results of intellectual activity and spiritual decrease" (vol. i, p. 189). The language of the Atlanteans became agglutinative, and then, in the most highly developed, passed on to its next stage: "While the 'cream' of the Fourth Race gravitated more and more towards the apex of physical and intellectual evolution, thus leaving as an heir-loom to the nascent Fifth (the Aryan) Race the inflexional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America" (vol. ii, p. 199). In color, the yellow of the Third Race darkened into "red-yellow (the red Indians and the Mongolians being the descendants of these), and finally into brown-white Races—which now, together with the yellow Races, form the great bulk of Humanity" (vol. ii, 250).

We catch our clearest glimpse of the vast intellectual advances made by the Atlanteans in the astronomical knowledge handed down by them to their Aryan descendants. Asuramaya, the Atlantean, "as great a magician as he was an Astrologer and an Astronomer" (vol. ii, p. 50) stands, to the Occultist, at the very fountain head of astronomical knowledge. To him are ascribed various astronomical works, based on the records of the mysterious Narada, Narada whose name appears in close connexion with the Fourth Race, as with each other, but as to whom little information is given. He is spoken of in the Puranas, but the blinds are so complete that the reader is more likely to be led astray than to acquire trustworthy knowledge; thus, to take but a single instance: Narada visits Patala, the infernal regions; but Patala really means the Antipodes—Central America—as we find by collating the passage: "Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis (America being the Patala, or Antipodes of Jambu-Dwipa, not of Bharata-Varsha)" (vol. ii, p. 182). And again H.P.B. points out that "Arjuna, Krishna's companion and chela, is said to have descended into Patala, the 'Antipodes', and therein married Ulûpi, a Nâga (or Nâgini rather), the daughter of the king of the Nagas"—adding in a footnote: "Ulûpi has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanscrit name, but

reminds one of Mexican names" (vol. ii, p. 214). This would seem to suggest that it is in Central America that we may hope to find some traces of Atlantean civilisation; and if it be from the Atlanteans that the Mexicans and Peruvians descended, the problem that has puzzled many a student of their strange unique civilisations would be solved. It seems likely that as Atlantis was first populated as a prolongation of Lemuria, so the Fifth Continent would be first populated as a prolongation of Atlantis; and then, separated from the Eastern hemisphere by the destruction of Atlantis, would be left to develop along the lines traced by the Atlantean progenitors, revealing, when rediscovered by the East, the remains of its archaic civilisation.

To return to Asuramaya, the pupil(?) of Narada, and his astronomical records. The origin of the Zodiac is hidden in these dark regions: the Zodiac, with its original ten signs, becoming twelve by the separation of Virgo-Scorpio into two—symbolising the separation of the sexes—and the addition of the sign later known as Libra (see vol. ii, p. 502, footnote). On this we read in "Isis Unveiled": "The true Sabean astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the 'two-sexed' sublunary state. . . . To make it clearer, the sign Virgo-Scorpio . . . . became simply Virgo, and the duplication, or Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the angel Metatron, or Mediator between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology; but, according to the true doctrine of the Wisdom-religion, it indicated *the degradation of the whole universe in its course of evolution downward from the subjective to the objective.* The sign of *Libra* is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those 'who knew,' leaving the masses as unwise as ever. Yet it was a beautiful idea of theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants

most brutish, the turning point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within, began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter" ("Isis Unveiled," vol. ii, pp. 456, 457). Such were the thoughts which brooded in the minds of the designers of the Zodiac, and it was under such influences that Asuramaya the Atlantean, attained his knowledge of astronomy. "It is Asuramaya who is said to have based all his astronomical works upon those records [those of Narada], to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this life-cycle, or the end of the seventh Race" (vol. ii, p. 49). On his works are founded the calculations of the Brahmin Initiates, the astronomy of Hindustan and thence of Egypt. Here is the explanation of that startling knowledge of astronomy among "the ancients" which has caused so much bewilderment among modern students. "There were giants in those days," in more senses than one.

We have already noticed that the heaviest Karma of the Fifth Race was generated among the Atlanteans: until the close of the Third Race there had been no death. The "men of the Third began to die out. Till then there had been no regular death, but only a transformation, for *men had no personality* as yet. They had Monads—breaths of the One Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka—least of all Nirvana or even Devachan—for the 'souls' of men who had no personal Egos, there could be no intermediate periods between the incarnations. Like the Phœnix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it—moral decay" (vol. ii, p. 610). With this complete physical organism and its occupation by its divine tenant came also moral responsibility, and therefore the generation of Karma. For "in the case of the Atlanteans, it was precisely the spiritual being that sinned" (vol. ii, p. 302). Not

content with using their intellect for the gaining of new experience, serviceable to their race, they followed "willingly the left Path," and went onwards to their destruction. Some—the one third who "remained faithful"—moved from the lands fated to be submerged, and became the progenitors of the Fifth Root Race, some lingering on with the characteristics of their own Race until 11,000 years ago. "The wise races had perceived 'the black storm dragons, called down by the dragons of wisdom'—and 'had fled, led on by the shining Protectors of the most Excellent Land' —the great ancient adepts, presumably; those the Hindus refer to as their Manus and Rishis" (vol. ii. p. 425). Taking root again in Central Asia they produced the Turanians, the Mongols, the Chinese, and others. From these relics of the Fourth Race, their progenitors, the budding Aryan nations learned the elements of their civilization, "the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy" (vol. ii. p. 426). The unwise perished with the submerged continent of Atlantis; the last of the giant Atlanteans—on the Ruta and Daitya Island Continents—were overwhelmed some 850,000 years ago, towards the close of the Miocene age: the Aryo-Atlanteans disappeared with the last island of Atlantis—Plato's Atlantis—some 11,000 years ago only (vol. ii, p. 435). From the Ruta Atlanteans descended the Egyptians, with their marvellous civilisation, their scientific knowledge, their mechanical skill. And thus, while the floods that whelmed Atlantis have left behind them the traditions that tell, both in Western and Eastern lands, of a supposed "universal deluge," the knowledge that made Atlantis great passed on to its children of the Fifth Race, that Race of which we are part, and before which still stretch many a thousand years.

TWO STUDENTS

KALI YUGA MARGA

TO take Theosophy as a guiding light through life's labyrinth, to be sustained by it in the practice of the Golden Rule, to sleep enwrapped in the peace of a clear conscience, to bask in the radiance from happy family and approving neighbor, thus slowly learning the Law against the distant day of stiffer tasks—this is one thing.

To accept, as some must accept, lest the race perish, the labor of disembarrassing oneself from matter, of rising beyond mundane desire by a single sustained ascent, of becoming in short a true Lanoo of the higher degree—this is quite another matter.

All "secret societies" in their various forms, having as a part of their operations some "initiation" system or other, unknowingly copy a basic natural fact and a great human experience. The natural fact is that all mankind is moving on a broad highway toward initiation into higher planes of being than the material, with rejection from the whole scheme of evolution as the alternative. The human experience is that this path at one point narrows down to conscious initiation into specific mysteries, and powers at the hands of "Those Who Know"—a point reached by every man in his own turn, unless he has previously damned himself to extinction in the "Great Naraka."

In the days of the classic Mysteries, environed by simpler civilizations, an imposing ceremonial governed the secret trials. The absurd "perils" of present day "initiation" into secret societies have as their prototype deliberately planned ordeals of such a nature that entry into them handicapped by unsuspected mental or moral weakness meant failure at best; often, death or madness. This was well known to the people, who seldom sought such trials, encouraged to caution by the fact that emperors, patricians and philosophers failed with appalling frequency, no matter how highly placed in the outside world.

To the soft American way of thinking, the rigidity of this system may appear grim indeed. But it was and is a fearful necessity. No weakness can be tolerated within the portals of such

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power as results from true occult knowledge, yet men to carry the burden *must* be found, otherwise the human race perishes. To find a single one, madness or death for a hundred is a small price to pay. And after all knowable possibilities of men are assayed, all detectable failures turned away from the gate, not even a Mahatma may know the final issue save by trial. The relentlessness of the ordeal is in no way changed today, albeit its means are changed in appearance, and its entry ports are prosaic, unsuspected for what they are.

Now that Western civilization has its Kali Yuga in full bloom, artificial rites are unneeded. The initiatory terrors of Greece, Rome, Egypt, and Gaul would seem childish beside the spiritual horrors of the twentieth century. But initiation continues, using the natural impact of past Karma, which is invoked by every man determined to pass the veil and lift himself beyond material limitations. The "dweller" can stare a man out of countenance and into madness across a mahogany table, or a machine bench, as easily as it could over the alchemist's table of yesteryear.

The unveiled shows of the old mysteries, designed to bring out every sensual weakness in the unfortunate candidate, hardly equalled the blatant animality of modern times, which assaults the eye from every billboard and magazine illustration, undulates across every movie screen, and whispers its insinuations through every conversation. The ever-present prospect of starvation or dependency, the menace of war and revolution, the roar of engines of combat and commerce, more than match any shocks artificially devised to test out the ambitious weaklings of old.

Moral issues have become so involved that almost every day tests the right discrimination, the ethical education of the candidate, beyond his power to unravel and often beyond his suspicion. His first steps entangle him in maddening conflicts of apparent duties, which he must solve unaided. "Those Who Know" need devise nothing. They need only to note and observe the struggles of the victim in the stream of karma precipitated by his aspiration, and from time to time divert some lethal wave that would otherwise sweep him forever into spiritual oblivion.

It is only gradually that the aspirant comes to realize the nature of his testing. Time and again he faces some circumstance that seemingly means the end of all hope. He meets it with courage drawn by supreme effort from his stock of past spiritual labor.

and sees it dissolve overnight like a mist, before he learns to discriminate between terrifying illusion and spiritual reality. Time and again he loses what had seemed to him most dear, and lies for a long time writhing in the throes of deprivation and despair, before he learns how often the most dear is a poisonous bait, the attainment of which would plunge him into some irrevocable abyss.

Over and over material circumstances converge to his seeming destruction at some point where he must stand passively awaiting the decree of Karma, shut off from all action save in some direction tainted with selfishness, self-interest, or cowardice. He will sin and fall again and again, and still must carry on spiritual duties for which he feels himself wholly unfit, for there is no one else to do them, and to abandon them is to cut off all hope for those weaker yet, more sinful still.

Year by year he must pour his substance, the best of heart and brain and possessions, into means for instructing other men and women, most of whom seek the wisdom perfunctorily, or when more bored elsewhere, or when at loss for entertainment. Many a time he must stake all—not only himself but duties and persons dear to him—on some course wholly blind as to material considerations, against all "common sense," moved thereto by the fact that to do otherwise would necessitate in some way some violation of his own intangible soul-sight. Nor does he dare take courage from any surety of his own wisdom in so doing.

In a world where greed is held righteous, he must learn to strip all actions of self-interest. In a world where hate is the breath of life, he must cleanse himself of all rancor toward any living being. In a world where material achievement is the synonym of worth, he must see it to be a burden and curse. From beginning to end every fear and every temptation will be intensified a thousandfold beyond the lot of his fellows, for he is as though flayed, with every nerve-end exposed to ecstasy or to torture.

He will long dreadfully for the "sweet but selfish rest of quiet wilds," which others seem able to enjoy with tranquil ease, and he will learn at last that such things are not for the pioneers of the New Race whose ranks he is in process of joining. He is becoming a spiritual adult in a world of babes, and bitter is the abandonment of toys.

But the time comes when he can laugh at every fear known to

lesser men; the ways of life and death lie open to him and harmless, like the warrens of a "haunted" house illumined by a strong arc. He has taken terror for his comfort, loneliness for his companion, poverty for his sustenance, labor for his rest, silence for his music, and the storm for his house. He envies none, nor despises; seeks nothing, is upon nothing dependent. He is free—to devote himself to duty.

Seek ye this path, O amiable dreamer?

THE REAL PATH OF THE MONAD

Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane, Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *monad,* self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

—WILLIAM Q. JUDGE

letters • questions • comment

What is the language by which the experiences of the Ego in the dreamless state (Sushupti) may be transmitted to the waking state of consciousness?

According to the teachings of Theosophy, such a language is determined in large part by the quality of waking life, inasmuch as the thoughts and acts of the Ego while in the body generate the character of the inner life, which colors the dreaming state. Dream is the medium or mirror in which the incarnated Ego, while partially separated by sleep from its physical body, sees reflected in imagery the quality of its waking life. If the daytime hours have been chaotic in thought, without integrating focus, the dreaming state will reflect this condition. On the other hand, when the Ego returns from deep sleep to waking consciousness through this same condition of dreams, it may then see reflected there whatever memory it is able to retain of the "banquet of the gods"—as Mr. Judge describes the spiritual state visited nightly by every human.

So far as the condition of the dream state permits, this memory will have a coherent feeling-tone of meaning through symbolic representation. When our thoughts and acts spring from ideas coming from the higher ego, they help to create an enduring focus in the inner nature. Eventually, by such means, continuity of consciousness is preserved throughout the transitions from state to state, so that the knowledge of the highest condition in sleep becomes increasingly intelligible to the individual as he descends into waking life.

It might be said that the language of inner planes is naturally or spontaneously symbolic. Doubtless archetypal symbols are used in such "occult" communication, although each individual might be thought to have his own "code," the understanding of which would be one sort of self-knowledge. Considering such questions, Mr. Judge wrote (in "Remembering the Experiences of the Ego," Judge pamphlet No. 11):

> But it may be asked if there is an actual language for the Ego, having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Learning to read and apply the meaning of these symbols in our daily life is a task which lies before us. There are various approaches. One would be the thoughtful study of ancient myths—the Greek myths, for those in the West—since in myth we have what amounts to the dream life of an entire civilization. There is much in *The Secret Doctrine* concerning the hidden meaning of the Greek myths, as for example the discussion of such personages as Ulysses, Zeus, and other gods. The story of Prometheus is really the story of ourselves, or of the hierarchy of the *Manasa Putra,* who come to the world as light-bringers.

Mr. Judge also addresses himself to the effort of the individual to understand his dreams. He says:

> Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

Helpful reading on this question would be Mr. Judge's article, "Seership," and also H.P.B.'s Preface to *The Voice of the Silence.*

on the lookout

Causes of Disease

More than four hundred years ago Paracelsus provided a fourfold classification of disease. In one broad category he placed the ills caused by poisons and impurities ingested or absorbed by the body. Another group of disorders results from misuse of the organs or from injurious influences, bringing an abnormal state of physiological function. A third category he denominated astral, including causes which originate on the astral plane, affecting the human model body, and through it the physical. The fourth class of diseases has psychological origins, attributed by Paracelsus to desires, passions, vices, and morbid imaginings. He also spoke of a fifth class, naming these spiritual ills since they appear to have been carried forward from a past life, finally working themselves out as physical effects. Paracelsus called attention to the part played by magnetic attraction in health and disease, and took into account "planetary" influences, but such considerations remain wholly "occult" to modern medicine, while the validity of some of his basic classifications is now beginning to be recognized. The language may be different, but not the idea. The diagnosis of poisoning is an ample case in point. Present-day physicians, starting with John H. Tilden, call it Toxemia.

Mass Affliction

In *Food Is Your Best Medicine* (1965), the well-known nutritionist, Henry G. Bieler, cites from a report of the United States Commission on Chronic Illness the fact that in 1950 an estimated 28 million Americans suffered from chronic disease, commenting:

> Other statistics point to the possibility that since 1950 the actual number of persons suffering from chronic diseases has increased far faster than the population. Medical science is actually aware of this shocking figure. I chose to believe, after many years of patient research, that when the strain of faulty living habits, reliance on stimulating drugs, incorrect diet and

> poor environment have broken down the filters of the body, a toxemia naturally develops which results in what is commonly known as disease. The basic cause of disease, therefore, is the toxemia. The name of the disease describes the damage done by the toxemia. This belief goes back to ancient days, and it is opposed to the attempt to overcome disease by either powerful and dangerous drugs or risky surgery.

Toxins or poisons, in Bieler's view, are waste products which the body, weakened by indulgent habits, has difficulty in eliminating. He regards illness as a crisis produced by frustrated elimination. "Illness, then, as we know it," he says, quoting Hippocrates, is nothing more or less than a terrific "attempt on the part of the body to rid itself of morbific [toxic] matter."

A State of Confusion

Here two of Paracelsus' categories are represented—ills due to poisoning and those resulting from the misuse of organs. While the medicine of our day can hardly be expected to give any attention to *astral* infection, for some years now there has been recognition of psychological causation. In an article in *Science* for April 8, Dr. George L. Engel, professor of psychiatry and medicine at the University of Rochester School of Medicine, examines the confusion and resistance which this recognition has produced. Many psychiatrists, he says, are anxious to return to the simplicities of a purely physiological conception of the ills they endeavor to treat. He quotes the observation of a psychiatrist at a recent conference, adding comment:

> "Psychiatry has become a hodgepodge of unscientific opinions, assorted philosophies and 'schools of thought,' mixed metaphors, role diffusion, propaganda, and politicking for 'mental health' and other esoteric goals." In contrast, the rest of medicine appears neat and tidy. It has a firm base in the biological sciences, enormous technologic resources at its command, and a record of astonishing achievement in elucidating mechanisms of disease and devising new treatments. It would seem that psychiatry would do well to emulate its sister medical disciplines by finally embracing once and for all the medical model of disease.

Dr. Engel rejects this "failure of nerve" among psychiatrists, suggesting that "the crisis of psychiatry is part and parcel of a larger crisis that has its roots in the model itself."

Reductionist Model

This medical model, on which most physicians base their diag-

nostic approaches and practice, is exclusively "biomedical," he says, shutting out as major or contributing causes of illness all psychic and social factors. Only biochemical and neurophysiological disorders are admitted to lie within the sphere of the practicing physician. In short, he says, the biomedical model "has now acquired the status of *dogma*."

> Biomedical dogma requires that all disease, including "mental" disease, be conceptualized in terms of derangement of underlying physical mechanisms. This permits only two alternatives whereby behavior and disease can be reconciled: the *reductionist*, which says that all behavioral phenomena of disease must be conceptualized in terms of physico-chemical principles; and the *exclusionist*, which says that whatever is not capable of being so explained must be excluded from the category of disease. The reductionists concede that some disturbances in behavior belong in the spectrum of disease. They categorize these as mental diseases and designate psychiatry as the relevant medical discipline. The exclusionists regard mental illness as a myth and would eliminate psychiatry from medicine. Among physicians and psychiatrists today the reductionists are the true believers, the exclusionists are the apostates, while both condemn as heretics those who dare to question the ultimate truth of the biomedical model and advocate a more useful model.

The Span of Knowledge

Dr. Engel is himself quite openly a "heretic." He calls for the development of a "biopsychosocial medical model" which would take into account such influences as extreme grief, cultural and economic pressures, and even the interacting attitudes of physician and patient. What shall we make of this elaborately compound term—"biopsychosocial medical model"? The derivations are plain enough, but what meaning ought to be given to so cumbersome a word? If we go to Paracelsus for help, we find immediate clarification in his teaching that man is the microcosm of the macrocosm—constituting a human world in little which has connections with the larger world at every level of his being. This seems to be what Dr. Engel is groping for, since three worlds are represented in his term—the world of bodily life, the world of feeling and idea, and the world of social institutions and processes. His account of the responsibilities of the physician also seems a vague reflection of the Paracelsian view of the ideal healer. Dr. Engel says:

> The psychobiological unity of man requires that the physician accept the responsibility to evaluate whatever problems the patient presents and recommend a course of action, including referral to other helping professions. Hence the physician's basic professional knowledge and skills must span the social, psychological, and biological, for his decisions and actions on the patient's behalf involve all three. Is the patient suffering normal grief or melancholia? Are the fatigue and weakness of the woman who recently lost her husband conversion symptoms, psychophysical reactions, manifestations of a somatic disorder, or a combination of these? The patient soliciting the aid of a physician must have confidence that the M.D. degree has indeed rendered that physician competent to make such differentiations.

Inner, Psychic Anatomy

This is a requirement which has its archetype in Paracelsus' emphasis on the importance of "the Anatomy of the living inner man," which he called "the kind of Anatomy which is the most important for the physician to know." He also spoke of learning to recognize the ills which result from the mutual attractions between the microcosm and the macrocosm, and these would naturally include all environmental influences, not only social and cultural, but metaphysical and occult as well. While adoption of the Paracelsian or Theosophic model is hardly within the capacity of the physicians of the present generation, the reforms proposed by Dr. Engel would move in the right direction.

Karmic Reversals

In his discussion of the three sorts of Karma in *The Ocean of Theosophy,* Mr. Judge writes at some length about the Karma which does not come into operation until circumstances permit—when one comes to a point in life "where, all previous causes being worked out, new karma, or that which is unexpended, must begin to operate." He continues:

> Under this are those cases where men have sudden reverses of fortune or changes for the better either in circumstances or character. A very important bearing of this is on our present conduct. While old karma must work out and cannot be stopped, it is wise for the man to so think and act now under present circumstances, no matter what they are, that he shall produce no bad or prejudicial causes for the next rebirth or for later years in this life. Rebellion is useless, for the law works on whether we weep or rejoice. The great French engineer, de Lesseps, is a good example of this class of karma.

> Raised to a high pitch of glory and achievement for many years of his life, he suddenly falls covered with shame through the Panama canal scandal. Whether he was innocent or guilty, he has the shame of the connection of his name with a national enterprise all besmirched with bribery and corruption that involved high officials. This was the operation of old karmic causes on him the very moment those which had governed his previous years were exhausted.

Contradictions of Character

A new book, *The Path Between the Seas* (Simon and Schuster) by David McCullough, telling the story of the Panama Canal, supplies interesting background on de Lesseps' career, giving what seem wholly adequate reasons for both his extraordinary success in the construction of the Suez Canal and his inglorious failure at Panama during the closing years of his life. In the first great canal project, everything seemed to be on his side; in the second, everything was against him, most of all, perhaps, his delusions of infallibility which the triumph of Suez had produced. The facts of all these attending circumstances are given in detail by Mr. McCullough, and he offers a sympathetic but penetrating character analysis of de Lesseps which seems to add substance to what Mr. Judge says. Commenting on the familiar explanation of the Panama fiasco, to the effect that de Lesseps had grown old and had lost much of his capacity, the author says:

> There was a degree of truth, of course, in all such interpretations. In the main, however, they were delusions. The real man had been infinitely more complex, his motives far more ambivalent, the personality filled with many more contradictions, than implied by any simplistic answers. He was both the most daring of dreamers and the cleverest of back-room manipulators. He was the indestructible optimist, believing to the depths of his soul that goodness and right invariably triumphed in the long run; and he was perfectly capable of deceit and of playing to the vanity and greed in other men. He was a trusting, decent, endearing man who could confide to a reporter several years after the canal was under way that he had known from the start that there would be trouble, who could blithely inform the press that his engineers had redirected the entire course of the Chagres [River], who could tell his adoring stockholders on the eve of the final, inevitable collapse that success was theirs.

Delusive Dream

It becomes apparent that de Lesseps' success at Suez was due

largely to his quite remarkable talents as a promoter—to what Mr. McCullough calls his "phenomenal force of personality." While his role before the public became that of a "great engineer," he had little background or experience in construction of any sort, and the achievement at Suez grew out of geographic conditions which presented no major difficulties. One might say that at Panama de Lesseps made the mistake of confusing his personal dream and idea of how the canal should be built with the laws of nature. Then, as failures and blunders mounted, he shut his mind to the realities of the situation at every level. Only his dream was permitted to survive. He had some advisers who knew that his plan for a sea-level canal could not be applied, but he ignored them, while other supposed "experts" eagerly conformed to the famous man's ultimatums, thus fortifying his delusions. As McCullough says: "From the technical standpoint the tragedy hung on the decision to cut through at sea level [without locks], to make another Suez Canal." But this simply could not then be done at Panama. Meanwhile, after each series of costly failures, de Lesseps would return once more to the public with glib explanations, selling additional stock to the common people of France, who were inclined to invest in anything their beloved hero of Suez proposed.

Bedazzled Rainmaker

After setting forth the major facts of the tragedy, the author provides a perceptive account of the puzzle of de Lesseps' character:

> The fundamental mystery one comes down to in the end is the endlessly trumpeted faith of Ferdinand de Lesseps in success. Was all this the skilled and quite conscious deception of a grand impostor? Or was it the self-deception of a vain old fool who had been captured by his past success? These are implicit questions in nearly all that has been written about the man.
>
> The evidence is that it was something else again.
>
> At heart, by nature, by every instinct in his body, Vicomte Ferdinand de Lesseps was a rainmaker. . . . But the crucial point is that de Lesseps was a rainmaker to the nineteenth century: he himself was no less bedazzled than anyone by that era's own new magical powers. An enormous part of his appeal, perhaps the very essence of his appeal, was that he was a nontechnical, nonscientific spirit, the most human of humanists. It made it possible for people to take him to their hearts. And yet it was he who had, at Suez, succeeded in bringing

science and technology to bear for one, noble, humanitarian purpose; and after that it had been very difficult to doubt his word or distrust his vision. From Suez on, as he himself once said, he enjoyed "the privilege of being believed without having to prove what one affirms." It was this that made him such a popular force and such a dangerous man.

The Betraying Effects of "Success"

One sees from this patient analysis of de Lesseps' career and motives the extent to which psychic factors enter into the shaping of karmic effects. Conceivably, the enormous popular support he was able to generate was the principal cause of his downfall, since it prevented him from questioning himself. There is a sense in which the nineteenth-century hero, de Lesseps, could be taken as a type of the general and widespread human enthusiasm for science and scientific miracles, producing that optimism and confidence which has supported the unceasing demand for material "progress" ever since the eighteenth century, and which reached an ominous climax in 1945. During the years since, nuclear weapons have played a large part in altering popular feeling about science, and meanwhile the growing disasters warned against by ecologists have been beating at the doors of public recognition, with much greater success in getting a hearing than was had by de Lesseps' few advisers who claimed he was making mistake after mistake. Will the thoughtful observers of the twenty-first century look back on the present as a time which repeated on a far larger scale the lessons which called de Lesseps to account?

A Poet's Metaphysics

A reader alert to traces of Theosophic thought in the record of world literature happened on the Everyman edition of the poems and essays of Edgar Allan Poe, and extracted from an essay titled "Mesmeric Revelation" some observations which suggest some ideas later presented with much greater clarity in H. P. Blavatsky's *Secret Doctrine*. Since Poe's comparatively brief career ended in 1849, his intuitions may be regarded as an expression of the inspiration given the world during the eighteenth-century cycle of Theosophical influence. In this article, Poe speaks of a man, Vankirk, with whom he conversed while he (Vankirk) was in mesmeric trance. While the dialogue was doubtless wholly invented by Poe, the substance of what was said is intensely interesting.

Matter Required

Early in their interchange Poe asked:

You assert, then, that the unparticled matter, in motion, is thought?

V. In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God.

P. You say, "in general."

V. Yes. The universal mind is God. For new individualities, *matter* is necessary.

P. But you now speak of "mind" and "matter" as do the metaphysicians.

V. Yes—to avoid confusion. When I say "mind," I mean unparticled or ultimate matter; by "matter," I intend all else.

P. You were saying that "for new individualities matter is necessary."

V. Yes, for mind, existing unincorporate, is merely God. To create individual, thinking beings, it is necessary to incarnate portions of the divine mind. Thus man is individualized. Divested of corporate investiture, he were God. Now, the particular motion of the incarnated portions of the unparticled matter is the thought of man; as the motion of the whole is that of God.

P. You say that divested of body man will be God?

V. (*after much hesitation.*) I could not have said this; it is an absurdity.

P. (*Referring to my notes.*) You *did* say that "divested of corporate investiture man were God."

V. And this is true. Man thus divested *would* be God—would be unindividualized. But he can never be thus divested—at least never *will be*—else we must imagine an action of God returning upon itself—a purposeless and futile action.

The dialogue continues for several pages, often being suggestive of ideas found in the literature of occult teachings.

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